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The Christian Student

Vol. 35 MAY, 1934 No. 2

Education and Personal Enrichment

TWO sorts of enemies confront education. Both recruit their strength in depression times.

The first are those who object to the cost of education, especially education as it is administered by state or municipality and supported by taxation. The failure of our economic structure and the drying up of taxable values lend impetus to the wreckers of public school systems.

The second are the spiritual despairs of the times. Youth themselves, facing a jobless world, ask: "What's the use?"

The Christian church has always held a philosophy of education which should lead Christian men and women to fight against both types of educational deflation. Our concern is not only for education as the privilege of an economic, social and mayhap even spiritual, *elite*. Our concern is also for education as a force that can take every child, every youth, where it finds him and, by means of the Christian educative process, lift him closer to the Kingdom of God.

Protestants do not support a system of parochial schools; therefore, we naturally look upon the public school, despite its weaknesses, as our ally in building the Kingdom. We must gladly lend our support to the protection of the American public school.

Whether or not our young people start immediately up the ladder toward an individualistic ideal of "success" the inward quality of their lives is inevitably our spiritual concern. The church, therefore, must maintain its schools and colleges and must encourage its youth to enter them, however dark the immediate prospect of "making a living."

Christian education in all its levels is the church's principal answer to the threatening problems of these days—the Christian contribution to a new social order, the enrichment of leisure time, the restoration of a spiritual discipline in the midst of prevailing moral laxity, the recovery of the lost sense of direction in life and zest in living.

M. A. M.

THE CHRISTIAN STUDENT. Frederick Carl Eiselen, Editor. Miron A. Morrill, Managing Editor. Published Quarterly by The Board of Education of the Methodist Episcopal Church, 740 Rush Street, Chicago, Illinois. Frederick Carl Eiselen, Corresponding Secretary. Entered as second class matter December 28, 1926, at the post office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 16, 1918. Subscription Price, $1.00 a Year.

Tradition and Invention

Excerpts from the Inaugural Address of Dr. J. M. M. Gray, Chancellor of the American University

Chancellor Gray

The paragraphs presented herewith are taken from an address delivered by Dr. Joseph M. M. Gray, March 3, 1934, on the occasion of his inauguration as chancellor of the American University, Washington, D. C. The occasion was graced by the presence of many distinguished persons including Franklin Delano Roosevelt, president of the United States, upon whom the American University conferred the degree of Doctor of Laws.

TO me this hour and place are vibrant with ancestral voices not prophesying war but murmuring of destiny and of high responsibilities to be served. One voice flings its mellow English speech across the forty years and more that lie between us and the grave in which it sank to silence that generation ago, that of Cardinal Newman whose very words may well be remembered here and now as we have a mind to the occasion which has brought us together.

"A university education," he said, "is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying principles to public enthusiasm and fixed aims to popular aspirations, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power and refining the intercourse of private life."

That is a definition which might have been possible but was hardly actual before Newman's time and, perhaps, hardly actual before Newman himself. It was with no such ample and democratic purpose that higher education began seven hundred years ago. In the middle ages it aimed at preparing men for special careers. Its purpose was not general culture but professional skill: in medicine, in law, in pedagogy, in theology.

The prospectus of a young graduate school in a Western university a generation ago, among its other pronouncements, observed that graduate study "makes knowledge of human society the basis of government and of public administration." The American University will seek to realize that aim as has not been done before, and others as, from time to time, a changing social theory suggests them. It must hold the lamp for the scholar hard upon the heels of new truth. It must offer welcome and an opportunity for the curious and industrious mind to add to the sum of human knowledge. It must teach with more than ordinary rigor of intellectual discipline. But it must also and at the same time prepare not simply the mind of the scholar, but his personality, his will and sympathies, for the realistic enterprise of a hundred actual relationships in the world of men, relationships which may seem to be inherently remote from the concerns of professional life.

The Voice from the Crowd

The great and essential social institutions, and surely a university is

such, however entrenched in precedents and functioning through a characteristic technic, proceed safely only as they give intelligent heed to the voice from the crowd. Universities and, within the university, the college of liberal arts, will now find sensitiveness to social change to be one sure and primary test of their effectiveness. They must not, of course, discredit their rich inheritance from a lettered past. You cannot safely reduce the gold content of those noble humanities which have been current for twenty-five centuries in the disciplined culture of the West. They must not think every transient wind of social passion blowing down a gusty day is the solemn march of history in the making; but they must be aware of the facts of change and must prepare men and women to discern, in the procession of events, in the turmoil of contemporary aspiration and discontent, what truths are durable and what trends are wise.

The expert in public affairs has been a long time in arriving upon the American scene, but he has arrived, not as a visitor or a paying guest, but as a permanent member of the political family; and there is likely to be a considerable period of social fumbling because, as President Coffman suggested, democracy does not become intelligent quickly and act promptly upon the recommendation of experts; and the university, therefore, which hitherto has pretty much contented itself with training the experts, must now train a citizenship to understand the experts and to meet them with intelligent checks and intelligent reinforcement rather than emotional dissent and political regimentation.

Within this general definition of our university and its aims at the level of graduate study, what now are the ends we seek through the college of liberal arts? In what do we try to instruct the young men and women who are concerned with those liberal studies that underlie both professional training and active participation in the enterprises of society? Never before, as Professor Santayana has said in a similar connection, was the mental landscape so vast. To identify all the separate items would be a terrifying adventure in kaleidoscopic monotony. But having in mind principles rather than rules, reactions to life rather than collections of data, we seek to instruct the potential citizenship of the changing social order, first of all, in the contemporary value of tradition.

CHANCELLOR GRAY

The Rev. Joseph M. M. Gray, D.D., Litt.D., was born in Montgomery, Pa., August 31, 1877, the son of Joseph and Mary Ann Gray. He is a graduate of Dickinson College and Drew Seminary. October 14, 1903, he was married to Elizabeth McCurdy of Baltimore, Md.

Dr. Gray has held a long series of distinguished pastorates in the Methodist Episcopal Church, including the Hamline Church, Washington, D. C.; the Grand Avenue Church, Kansas City; the Elm Park Church, Scranton; and Central Church, Detroit. He has been four times a member of the General Conference. He served with distinction in the war. He is the author of several books on religious and theological themes.

The Revolt from the Past

There is, today, a very sincere but no less curious revolt from the past; and to the extent that it seeks freedom simply from the obsolete either in thought or order it is justifiable. But it is one thing to revolt from the obsolete and another to throw one's self adrift from the enduring. "All vital and significant history," someone has reminded us, "is contemporaneous"; so that to revolt from that is like trying to jump off one's own skeleton. Or, hurrying in horror from so unacademic a figure of speech, the traditional, against which there is so much feverish protest today, whether in education or politics or theology or the folk-ways of everyday living that follow down the years, is what Pater called the moral judgment of the honest dead who, in their generations, were as intelligent, as modern, and as concerned with essential life as we are.

It is, therefore, a mistaken view which claimed, not long ago, that edu-

cation has before it the hard and fast alternative either to train its subjects to absorb tradition or venture in the spirit of inventiveness and contrivance. To absorb tradition, if the process is intelligent and not merely mnemonic, is in truth the fundamental preparation for inventiveness and contrivance. The difference between Darius Green and Wilbur Wright was simply that the one had no tradition of aeronautics and his adventure was an ignorant leap; while the other had absorbed the whole tradition from Darius himself to Dr. Langley, and his experiment was not a leap, but a flight. Without his mastery of the classic tradition Debussy would not have known in what direction to have sent his inventiveness to fund the "Afternoon of a Fawn."

The Right Processes of Adventure

The college, then, while it will teach the contemporary value of tradition, will, at the same time, be instructing its subjects in the right processes of adventure. It will teach young men and women to be responsive to the voice from the crowd; but not necessarily to every voice, and certainly not to that confused, unintelligible murmur which echoes emotion rather than thought, and the ferment of unconsidered feeling. It will train them, that is to say, to discriminate the contemporary voices; to project upon the wide horizons of their own uncertain time the light that shines from both the failures and the successes of the past. It will teach them to plot the curve of their forward movement from the arc their forbears have already given. It will equip them with those tolerant but positive certainties which have been forged long since in the fires of human trial and error, relating them to the swifter movements of contemporary life, so that the most revolutionary moods shall move out into unknown frontiers of social experience, not hampered by any chains of a dead past but enriched with the heritage of its transmitted because living power. Students will come from the effective college not merely plunged by unpremeditated initiative into impulsive adventure; their initiative will be directed by insight and their energies harnessed to wisdom. They will control adventure toward intelligently estimated goals, education being not only the culture of capacities to their highest possibility, but the direction of those capacities to the loftiest and largest ends.

The college will train its subjects not so much in the accumulation of knowledge as in the desire and the capacity to know. It will teach them not merely to collect a great many interesting, some valuable, and not a few rather irrelevant facts, but rather to fit the facts they do collect into a satisfying way of life. One of the constant criticisms of the college, heretofore, is that while it has given its students plenty to think about, it has not taught them how to think. If it is to respond to the significance of the present day and of many days to come, the college will teach them how to think, accurately, intelligently, profitably. It will teach them how to work directly toward the knowledge it seeks. It will teach them the joy of pursuit and of achievement, and by setting wise trends to kindled minds will make possible lives that may, perhaps, accumulate wealth but will not overestimate nor depend upon it; that may, perhaps, remain poor but will be neither embittered nor impoverished; because alike they will be safeguarded by the understanding they will have laid in store and the enjoyments they will have mastered amid the magnificence of a more than material world. It will endue them with the atmospheric values of foregone humanities, and make them sensitive to the reality and riches of the learning which "may dwell in the heart though it be not named upon the tongue." It will train their minds, but it will realize that its chief function is to discipline their personalities into the conquest of life.

A New Leisure

Tradition, initiative, industry—all these we have had this side the sea, but have produced no distinguished and original culture. Has it not been because one condition was lacking—leisure? And now we have entered an era in which not the few, but the unanimous population cannot escape a larger leisure than any society has dreamed outside its Utopias. The noble enjoyment of that leisure, the right use of it, so that the fructifying influences of a great human tradition, the urgency of adventurous minds, the energies of creative industry, shall issue in an enduring and distinctive culture—that is the inexorable function of the liberal college of today.

To accomplish this, the college must exercise two prerogatives. First of all, it must be free. Paying discriminating heed to the voice from the crowd, its commanding orders nevertheless come from the voice within. It finds its direction by discernment, not compulsion. Facilitating, as Newman's phrase has it, facilitating the exercise of political power by supplying principles to public enthusiasm and purifying the national taste, its aims must be uncircumscribed by the demands of expediency and its choices unblurred by the shadow of patronage on the one hand or penalty on the other. In the interests of social cooperation it must remain unregimented. At the gateway to the liberal arts college, at the entrance to the university, the most prosperous, the most articulated, the most stormy and the most placid society alike must be able to read: Here freedom dwells, and Life looks out on life, uninhibited and unafraid.

Ideals and Reality

And again, in order thus to serve its contemporary world and make its contribution to the distinctive culture of the years that are ahead, this particular college, this university, must be religious. "I do not think you can frame an intelligent definition of education," Doctor L. P. Jacks put it, "without coming up against religion." The major concern of the college is with ideals; and only the other day Benedetto Croce—that detached and lucid Latin mind with a philosophy that has not been included among the reinforcements of religion—wrote it down that "there is no ideal that does not depend, in the last resort, upon a conception of reality, and therefore is religious."

To its training of young men and women for citizenship in the new political and social order now creating, and the developing culture which is yet to be, this college, this university, will bring a constraining loyalty to those spiritual intuitions and adventures which bear witness, down the long pilgrimage of the race, to its relationship with an infinite reality; looking out on life uninhibited and unafraid.

I should be untrue to the father of this institution, to the men who today are giving themselves with incorrigible courage and fidelity to its maintenance, to that great body of men and women across the continent who look with pride at its distinctive witness rising at the nation's capital; I should be untrue to myself as I assume the responsibilities this day involves if I did not here affirm that this university, repudiating sectarianism in faith, in administration, in instruction, in all relationships interprets the world of time and the aspects of eternity in terms of that robust Protestant tradition in which its founders labored and to which, through different creeds and orders but a common hope, they gave their devotion. It declares its freedom from machineries of ecclesiastical as of political control; but amid all the admonitions from the crowd which we dare not ignore, we hear, with the listening Christendom of the world, the deathless word of One who has made the past both luminous and vocal, and whose is the deeper voice across the storm, "Ye shall know the truth, and the truth shall make you free."

Student Loans in One College

THE offering received on Children's Day is a principal source of the Student Loan Fund of the Methodist Episcopal Church. Loans are granted to members of the Methodist Church who are students in college or graduate school.

A study of individuals to whom such loans have been granted since 1912 in just one Methodist college reveals:

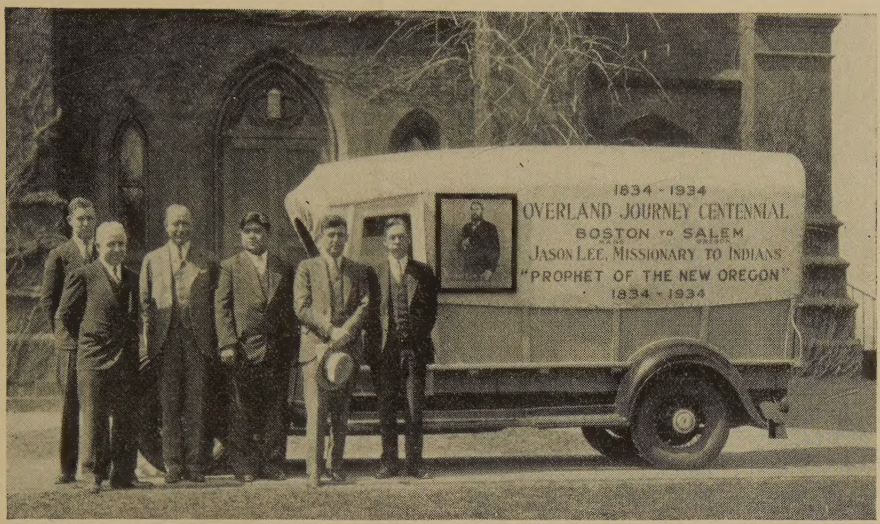
A president of a large and highly esteemed state college for teachers;

A rural editor who has gained national recognition among journalists;

A teacher of Bible in a Methodist college, who earned his Ph.D. degree in Old Testament research;

A teacher of American history who is also the author of several texts in that field.

And so the list might be prolonged. No mention has been made of the two score ministers of the gospel, nor of the successful business men, of the many teaching in public schools, nor of the fine women who are wives and mothers in Christian homes.



The Jason Lee Centennial "covered wagon" standing before '92 Theater-Rich Hall, Wesleyan University, Middletown, Conn. Left to right: John Leonard; the Rev. Jay S. Stowell; Dr. J. S. Payton of Pittsburgh; Edward Winter Moon, a Mojave Indian who is part of the expedition; the Rev. Marion J. Creeger, pastor of the First Methodist Episcopal Church of Middletown; and Vice-President LeRoy A. Rowland of Wesleyan.

A Pioneer Product of Our Schools

THE pioneer trail blazed by the Rev. Jason Lee, Methodist missionary, on his journey from New England to Salem, Oregon, began in a Methodist school and ended in one.

Jason Lee was a student in the Wilbraham Academy, Wilbraham, Massachusetts, during the presidency of Wilbur Fisk, later president of Wesleyan University. He entered Wilbraham Academy in 1828. He soon became a recognized leader in his class, and President Fisk made him spiritual adviser to a group of seniors.

The late Bishop Osmon C. Baker, who was his fellow student at Wilbraham, wrote this description of him: "Jason Lee was an athletic young man, six feet and three inches in height, with a fully developed frame and a constitution of iron. His piety was deep and uniform, and his life, in a very uncommon degree, pure and exemplary. In those days of extensive and powerful revivals of religion I used to observe with what confidence and satisfaction seekers of religion would place themselves under his instruction. They regarded him as a righteous man, whose prayers availed much; and when there were indications that the Holy Spirit was moving on the heart of a sinner within the circle of his acquaintance, his warm Christian heart would incite him to constant labor, until deliverance would be proclaimed to the captive." (John M. Canse, *Pilgrim and Pioneer*, the Abingdon Press, New York, 1930.)

Appointed a Missionary

Jason Lee, having served as a pastor in New Hampshire, was appointed "missionary to the Flathead Indians" by Bishop Elijah Hedding at the session of the New England Conference in Boston in 1833. Jason Lee, his nephew, Daniel Lee, and others in the party of Captain Wyeth traveled across the continent along the Oregon Trail in 1834.

Willamette University, one of the colleges of the Methodist Episcopal Church, was founded in 1842 as the "Oregon Institute" by missionaries on

the ship "Lausanne" who came out in 1839 to reinforce Lee's labors.

In 1834 Jason Lee established an Indian mission school a few miles north of the present site of Salem, Oregon. Later this school was moved to what is now the campus of Willamette University. The board of trustees of the Oregon Institute purchased the property for $4,000 and began instruction in 1844.

A Pioneer School

At first the Institute was mainly a boarding school for the children of the widely scattered settlers. When organized it was not denominational, but within a short time it was taken over by the Methodist mission since that body was best able to assume the responsibility. It maintained from the outset a strictly non-sectarian character, however, and its influence gradually spread throughout the wide but scantily populated territory. Its growth was steady.

It was the intention of the founders of the Institute that it should ultimately be raised to the rank of a college. This purpose was carried out in 1853, when the Oregon Territorial Legislature granted a charter to "Walamet University." The Oregon Institute continued to exist, but it became the preparatory department of the liberal arts college of the university. With the acquisition of the charter the institution gained a recognized standing, and its development became a part of the development of the great Northwest. The first class from the college was graduated in 1859.

In commemoration of the career of Jason Lee the "Jason Lee Special," a covered wagon mounted on an automobile chassis, is touring across the continent this summer. It left Boston April 16 and will arrive in Salem, Oregon, September 8, visiting en route a great many of the more important cities of the United States.

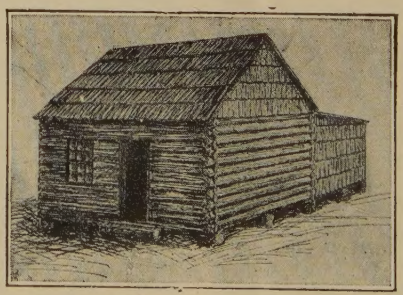
BAKER'S JUBILEE

THOUSANDS of Baker University alumni—newspaper men, professional men, educators and, in fact, men and women from every walk of life—gathered in Baldwin for the diamond jubilee of the oldest college in Kansas, May 24-28.

While Baker University is celebrating her diamond jubilee, she is also completing seventy-six years of very enviable service in this section of the United States.

With a humble beginning in the late fifties, the college has grown until now it ranks with the best educational institutions of America and is approved by the Association of American Universities, the acid-test rating agency of educational efficiency in the United States.

Baker University is really the outcome of a missionary adventure of the Rev. W. H. Goode, who in 1854 traveled overland by wagon from Richmond, Ind., to Westport, Mo., and then to Big Hill, north of Baldwin, where in Kibbee Cabin on July 9 he preached the first sermon to the white settlers of Kansas territory under the authority of the Methodist Episcopal Church. From that visit the Kansas-Nebraska Conference was born. Because of the organization of the conference the germ of Baker University sprang into being during the next four years.



Kibbee Cabin where Baker University was born. Also where the first sermon to white settlers of Kansas was preached under Methodist auspices in July of 1854

It was February 12, 1858, that the new college was chartered by the territorial Legislature of Kansas. Soon the work on the stone building, now known as the "Old Castle," was begun. Near the last of November of 1858, without ceremony, classes were started in the new building. Among the instructors were

(Cont. on page 11)

Criteria for the Christian College

CHRISTIANS have always found values in the practice of self-examination. Christian colleges, likewise, may profit by a sort of collective inquisition into the academic, social, and religious life of campus and classroom, in the light of the modern scene, the best educational practice, and the shared riches of twenty centuries of Christian tradition.

Three Methodist colleges recently have undertaken such a renewal of the never-ending search for criteria—Illinois Wesleyan and MacMurray Colleges, on the campus of Illinois Wesleyan at Bloomington, and Hamline University in St. Paul, Minnesota.

New College Standards

The recent action of the North Central Association of Colleges and Secondary Schools undoubtedly will hasten this re-examination of ends and endeavors by church-related colleges everywhere within the territory of that accrediting agency. For its old, rather mechanical and sometimes even material standards it has substituted new criteria. These new bases of accreditation for colleges emphasize, first, the aims and purposes of each institution. Then they set out to discover in what degree such ideals become realities in the recent history and current achievement of the given college. Regular academic procedure is, of course, carefully scrutinized. But the North Central Association also considers the "intangibles"—campus morale, life in fraternities and sororities, and the achievement of the alumni as measured by the professed ideals of the colleges.

An important financial item is the amount actually expended for instructional purposes in its proportion to total budgets and resources.

By and large, this change in the academic yardstick should be of considerable advantage to the competent Christian college. On the other hand, it will tend to eliminate even the church-related college whose performance does not measure up to its announced purposes.

An Illinois Conference

Ministers of the Illinois Conference and prominent school men in the life of Methodism met for a recent conference on the campus of Illinois Wesleyan under the chairmanship of Dr. Edmund D. Soper of Ohio Wesleyan University. The discussion of the relation of church and college was opened by Professor Anderson of MacMurray College, who said that the college is not recalcitrant; that it seeks to enlighten and inspire, to give knowledge, to help in the solution of the problems of personality.

Of old, the church established new institutions, asserted its faith in higher learning, and provided a certain proportion of the teaching personnel. These functions of the church are no longer necessary. What is the new task of the church? Not to shun association with the college, but to cooperate in the building of a new culture in America. Specifically, the church and the college can co-operate to keep up the religious traditions of our culture, to make the church not a cultural "lag," not a place of refuge or release, but a vital power in the formation of moral and social decisions. Dean William Wallis of Illinois Wesleyan next stated what the colleges expect of the church, including financial support, moral support, students, and the prayers of the church.

What Ministers Think

The ministerial speakers based their remarks upon extensive inquiry among their brethren. Perhaps the best summary was presented by the Rev. C. E. Pettit of Macomb, Ill. He began with the criticisms which are leveled against the colleges:

1. They produce a race of snobs who encounter social ostracism in their respective communities after college.
2. There is no detectible difference between the alumni of various types of colleges.
3. The college graduate is often useless in his community—he finds difficulty in adjusting himself to the realities of life.
4. The colleges have no adequate program of evangelism.
5. The preachers preach one thing and the colleges preach another.

Dr. Pettit assumed for the ministry a full share of responsibility for the

behavior of students when for the first time, on the college campus, they are suddenly released from the restraints of home and community. To avoid the upheaval in college a more vital ministry in the local church is essential. The conference has a right to expect that the Christian college will be true to the ideals of the founders and that the graduates will assume the character of Christians in the life of the community.

Dr. Pettit pointed out, however, that the colleges are subject to the play of many forces which they can control only indirectly. Among these are the college community, the educational accrediting agencies, the spirit of the times—*zeitgeist*—with its shifting emphases in war and peace, nationalism and internationalism, liberalism, conservatism, and radicalism; the competition of rival colleges, the faculty, the students themselves, the alumni, the contributors, traditions, trustees, and denominational forces.

Other speakers were the Rev. C. H. Thrall, Professor F. S. Mortimer, Dr. W. E. Shaw, superintendent of the Peoria District, and, of course, Dr. Soper, the chairman.

In Minnesota

The occasion at Hamline was the eightieth anniversary of the founding of the institution in 1854. In opening the discussion, Dr. W. J. Davidson, assistant secretary of the Board of Education of the Methodist Episcopal Church for educational institutions, pointed out the bearing of the North Central Association's action upon all colleges which, like Hamline, are amenable to its jurisdiction. Representatives of Minnesota educational institutions brought greetings on this anniversary occasion from the University of Minnesota, Augsburg College (Minneapolis), Macalester, Carleton, the College of St. Thomas, St. Olaf, the College of St. Catherine, and Garrett Biblical Institute of Evanston.

The Rev. F. J. Kennedy of the Simpson Methodist Episcopal Church, Minneapolis, Minn., brought a trenchant but perhaps by now familiar analysis of the passing of the pioneer conditions. The Christian college now has a body of students whose purposes are not clear. Mainly, he thought, they wish to equip themselves for success in the struggle of life. The service motive has all but disappeared, even from the Christian campus. If the college is not vigilant it will merely be equipping a generation to "get ahead" in the world. But the state is giving adequate equipment for that sort of thing. The Christian college is serving:

1. By meeting the needs of a student body which has a wretched religious preparation. The Sunday School and the church, said this pastor, have failed tragically. They graduate the high school student out of the church and away from it. The result is a terrific shock when the first venture is made into a liberal academic atmosphere, frequently accentuated by the cold, critical attitude of the professional student as teacher.
2. By restoring the service motive.
3. By a sort of teaching which interprets life to students and gives them a capacity to interpret it in turn; teaching in the light of life as a whole, surmounting the ruinous divisions between the specialists.

What the College Can Do

One of the most stimulating papers of the day was read by Dr. Paul Johnson, professor of philosophy in Hamline University. The Christian college, he is persuaded, can:

1. Discriminate between good and evil. There is no royal road to moral truth. Teachers and students together in desperate earnestness have produced the world's masterpiece of ethical teaching.
2. Provide a creative experience in Christian living.
3. Function as a Christian experimental station to try out the ideals of Jesus.
4. Enlist and train heroic comrades in the Christian way.
5. Give to the world a Christian crusade for the old, old purpose of the redemption of mankind.

Among other speakers at Hamline were the Rev. James Moynihan, president of the College of St. Thomas, and Dr. George Sverdrup, president of Augsburg Collge.

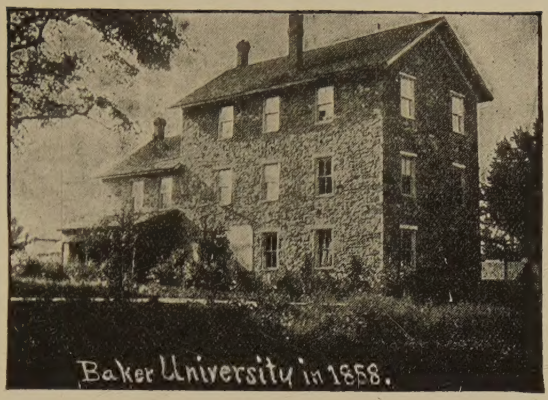
There was vigorous discussion, in which Dr. David Swenson, professor of philosophy at the University of Minnesota, Dr. Donald J. Cowling, president of Carleton College, Pro-

BAKER'S JUBILEE

(Continued from page 8)

Minerva R. Davis, the wife of the Rev. Werter R. Davis, first president of Baker.

The "Old Castle" now stands in an excellent state of preservation and will be visited by many of those who attended Baker in the early days. The old stone building served as church, literary and town hall, Masonic lodge room, and, in fact, was the social, religious, and educational center of the new city.



The "Old Castle," first college building built on Kansas soil, began construction on April 1, 1858. The first day of school was November 22, 1858

It was Werter R. Davis who came by stage to Lawrence from McKendree College. He arrived in Lawrence on a Saturday. As no transportation was available until Monday, he started to walk the sixteen miles over rough roads to Baldwin. On the way he accepted the offer of a ride with a man driving an ox train and so into Baldwin he came by that slow and cumbersome method of transportation.

It was Dr. Davis who went with most of his college students to enlist in the Civil War and to champion the cause of the Union. He served as president, superintendent of public instruction, chaplain in the army, colonel, commander, member of the House of First Legislature in Kansas, beside his many other duties.

From that humble beginning the college outgrew its quarters. In 1872 Old Science was erected. It was for its erection that Abraham Lincoln donated $100, his only known benefaction to an educational institution. It was to the new stone building that Willie Quayle, later known as Bishop William Alfred Quayle, came. In that same building Quayle cooked, slept, worked, and was a student. Later he taught in the building and soon after graduation became president of the college.

Centenary Hall was erected in 1884, the centenary of the Methodist Episcopal Church. Later came Case Library, Taylor Gymnasium, Mulvane Hall of Science, and now plans are being made for the new music hall to take the place of the present hall.

—This article and engravings by courtesy of "The Central Christian Advocate."

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fessor H. L. McCracken of the University of Minnesota, and others, participated.

The goods of life, as they are generally understood, are not enough, said Dr. Swenson, whose point of view was especially interesting to the group. Individually and socially, we must cultivate the inward life. The life of freedom, like Aladdin's lamp, when rubbed with moral passion, reveals the spirit, something that commands one's all, something that moral man will pay highly for the privilege of serving. But this outcome requires that the lamp shall be rubbed; there is nothing more suicidal than to forget to rub the lamp.

A SURVEY OF SURVEYS

Dr. John L. Seaton, president of Albion College, Albion, Mich., has been selected to participate in an appraisal of all the published surveys of institutions of higher learning, according to word received from the Department of the Interior, Washington, D. C. The appraisal, as outlined by the United States Assistant Commissioner of Education, is to obtain a careful, crtical, impartial, qualitative evaluation of the general results of these surveys. Dr. Seaton will report on the surveys of thirty-five liberal arts colleges made by Reeves and Russell and published by the University of Chicago Press.

CHILDREN'S DAY

Children's Day

SUNDAY
June 10, 1934

PAVES THE STUDENT'S WAY

THE Methodist Episcopal Church has had few more significant enterprises than its Student Loan Fund.

From the beginning, when loans were first made in 1873, to January 1, 1934, the Student Loan Fund has aided 46,621 young Methodists who have received in loans $6,874,543.35. The amount loaned during the twelve months ending June 30, 1933, was $223,080, to 2,945 persons.

The Student Loan Fund, which is available annually for the assistance of young people in college, is derived from three sources: First, the annual Children's Day collection; second, interest on the invested fund and on the borrowers' notes; and third, repaid loans. With ever-increasing demands for help it is essential that the Children's Day collections be maintained at as high a point as is possible since the other two sources of income are in large measure fixed.

Three Things You Can Do

1. Observe Children's Day.
2. Receive an offering for the Student Loan Fund.
3. Remit the offering promptly to The Board of Education for the need is great.

FREE posters, coin envelopes, and leaflets are supplied in quantity.

The Board of Education of the Methodist Episcopal Church
740 RUSH STREET, CHICAGO, ILLINOIS

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